THE ROCKE:

OR

A ſetled heart in unſetled times.

A ſhort Diſcourſe, minding and helping Gods People to make uſe of their Faith for moderating their Feares in theſe ſad times of the ſorrowes of SION.

Being the heads of ſome Sermons, Preached lately, and now publiſhed for that purpoſe.

By William Jemmat, *Paſtor of* Nedleſted, in the County of Kent.

Pſal. 57. 1.

Be mercifull unto me O God, be mercifull unto me, for my ſoule truſteth in thee: yea, in the ſhadow of thy wings will I make my refuge, untill theſe calamities be overpaſt.

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To the most Noble Patriot, and my most worthy Patron Sir *Edward Scot* of *Scots-hall*, Knight of the *Bath*, together with the Lady *Mary Scot*, his most worthy and religious Consort:

Grace, Mercy and Peace be multiplyed in our Lord Jesus Christ.

SAd experience teleth even good Christians, how weak their

owne spirits are in the sore trials of these distracting times, even where their peace and comforts are continued, before they are put to suffer as their brethren abroad do. Fears of evill threatned doe much disquiet them, and too often suspend their faith from doing the due and proper office of it: So that they deserve a check for their

their unbeliefe, in the words of our Lord; Why are ye fearfull O ye of little faith? *Mat.* 8. 26. *And yet because they dislike and struggle with this unbeliefe, they deserve pitty, and to be helped against it; which was the occasion of these meditations at the first and now of publishing them.*

And for this Dedi-

cation of them to your worthy selves, the cause is apparant: Partly I would help forward your comfort in God, after all your activity and charge in the great Cause of God now in agitation. Partly I would make knowne your exemplary love to the work of God, both in times of peace, *maintaining a lecture at your owne*

cost

coſt, and ſpending much upon the poore, upon Miniſters and others; and in theſe times of warre, *exhauſting your eſtate to buy Arms, Horſes, and proviſions of divers kinds for helping the Lord againſt the mighty*; *beſide your continuall cares and counſels for the publike, and for the peace of our County, which (a-*

mongſt other our Worthies) oweth much to your worſhip for the ſafety of it, and repelling of the enemy. Your Martiall Family *hath gained much honour hereby among all godly and underſtanding Chriſtians. And partly I would hereby tell the world, that to me and mine you have bin a moſt free and loving Patron, and was the like*

like to my Predeceſſor and his Family: The Lord returne into your boſome ſeven fold, add to your dayes abundantly, give you health take away or mittigate thoſe paines you are ſometimes ſubject unto, ſtrengthen you in the inner man by his Spirit, fill you and yours with all heavenly graces and comforts, keepe you unblamable

to his Kingdome and glory, and give you (with us) to see the peace of Sion againe established, with the utter disappointment of all the enemies. Which are the daily prayers of

May 26. 1644.

Your worships
much obliged

William Jemmat.

A setled HEART in unsetled Times.

PSAL. 112. 7.

He shall not be afraid of evill tidings, his heart is fixed, trusting in the Lord.

Section I.

Whether, and how farre forth, the feares of evill may be expelled from godly hearts in times of publike danger.

THis Question is occasioned upon reading the words of that Text, thus; What? no feare? so *Exposition of Faith and Feares,*

how they consist in it.

fixed? that you *fear nothing*? What if there be *tidings* of a great Army comming against you? What if tidings of great losses in your estate? of Children miscarrying, friends destroyed, or the like? Hath any such a faith, as that still he will fear no evill tidings?

Whereto the Answer may be made in six things, and the Text withall expounded.

I. *Essence and Existence of Faith.*

I. Faith in the *Essence* of it, casteth out all feare; as is said of love, the daughter of faith, 1 *Joh.* 4. 18. *perfect love casteth out feare.* But our faith is not *perfect*; as there be frailties in our graces, so in our faith: We need still to say, *I beleeve, Lord help my unbeliefe:* We know *in part*, and love in part, and beleeve in part, and all in part, till that perfect come. This is faith in the *existence* of it; in this or that Subject, this or that Beleever: If it were entire, it would render a man altogether fearlesse. *Adam* in innocency, by faith adhering to God perfectly, had nothing to feare: And Christ, the second *Adam*, beleeving per-

Mar. 9. 24. 1 Cor. 13.

perfectly, feared no threats of the wicked, nor dangers: He *feared* indeed at his Passion; but that was, partly because he stood in our room, who by sinne were brought into a condition of terrours, partly in respect of his Fathers wrath which must now be appeased: And I suppose, in the day of judgement, before the Saints enter into Heaven, it will be by the perfection of their faith, that they feare none of those terrours and amazements, 1 *Joh.* 4. 17. *Herein is our love made perfect, that we may have boldnesse in the day of Judgement:* Yea, there will be great joy, as in a day of refreshment, a day of redemption, of the restoring of all things, of the Lambs Marriage, of the best good that ever the godly saw.

ἐκθαμβεῖσθαι. Mark 14. 33.

II. Faith in the *full and entire acts* of it, casteth out all feare: that is, so long, and so farre forth as we trust in the Lord; for that time we shall be unmovable and invincible, *as mount Sion, Psal.* 125. 1. though another while we be fearfull, and conflict with sore doubtings: As *Job* now

II.

Job 19. 25

now confident, *I know my Redeemer liveth*, anon very much distempered; and *David*, one while will *fear*
Psal. 24. 4. *nothing, though he walk in the midst of the Valley of the shadow of death*; and another while bewrayeth great
77. 9. infidelity, *will the Lord be no more gracious? &c.*

The proper act of faith is, to cleave to the Lord without wavering or doubting. This led the Martyrs through the prisons, flames and extreamest sufferings. This we read of in *Paul* very much, 2 *Tim.* 1. 12. *I know whom I have beleeved*; and *Rom.* 8. 38. *I am perswaded, that neither death nor life--shall be able to seperate us from the love of God, which is in Christ Jesus our Lord*; and so it is in others, where *the full assurance of faith* is obtained, *Heb.* 10. 22. and note the phrase here; His heart is fixed, *trusting in the Lord*; or, in asmuch as he trusteth in the Lord; or, so farre forth as he trusteth in the Lord; just the same forme of speaking, as in 1 *Tim.* 4. 8. *Godlinesse is profitable to all things, having the promise*: that is, in asmuch

as

as it hath the promise of the life that now is, and of that which is to come.

Now apply this to the former instances, of a great Army comming against us, or the like: Faith *acted* will say as David, *Psal* 3. 6. *I will not be afraid of ten thousands of people that have set themselves against me round about*: as *Elisha* to his servant 2 *Kings* 6. 16. *Feare not, for they that be with us* (two men onely) *are more then they that be with them*: As *Asa*, 2 *Chron.* 14. 11. *Lord it is nothing with thee to help, whether with many, or with them that have no power*: As *Jehoshaphat*, *chap.* 20. 12. *we have no might against this great company that commeth against us, neither know we what to doe, but our eyes are upon thee*: Or as *Moses* at the red Sea, *Exod.* 14. 13. *Feare ye not, stand still, and see the salvation of the Lord which he will shew to you to day.*

Againe, faith *acted* will say, God is able to make their *hearts melt* in them, even the stoutest of the enemies, as the Canaanites: God can make them heare *a noyse in the ayre*, and be gone, as the Syrians; or *a* *Josh.* 2. 11. 2 *King.* 7. 6.

Isa. 37. 7. rumour, as the Assyrians: God can set them to sheathing their swords in the bowels one of another, as the 2 Chron. 20. 23. Moabites, Ammonites and Edomites: He can send an evill Spirit among them, to fall off one from another, Judg. 11. 23. as Abimelech and the men of Sechem: Or he can hide us in the midst of all the enemies, as he did Jeremie and Jer. 36. 26 Baruch. It may be ye shall be hid in the day of wrath, Zeph. 2. 3.

And if not, yet faith acted will say, We shall goe to Heaven so much the sooner; and there it will be better for us, then if we had lived here an hundred yeers longer in the greatest prosperity: *After darknesse I shall see light*; and, *while I sit in darknesse, the Lord shall be a light unto me*, Mic. 7. 8.

So in any other instances; faith is *the victory, whereby we overcome the world*, 1 Joh. 5. 4. And we see large and faire exemplifications of it, Heb. 11. 33, 34, 35. *Through faith they subdued Kingdoms, wrought righteousnesse, obtained promises, stopped the mouthes of Lions, quenched the violence of fire, escaped the edge of*

the

he feared, &c. This is the luſtre and glory of faith, in the *vigorous acts* of it: *Samſon* was not more glorious in thoſe *miraculous* acts, of killing a Lyon, or laying the Philiſtims heap upon heap, then a Beleever ſhall be, if faith be well brought into action.

III. Faith when it admitteth of feares muſt, and is peſtered ſhrewdly, yet ſtrives to the contrary, and works them out by little and little. *what time I am afraid, I will truſt in thee*, Pſal. 56. 3. and a Beleever chides away unbeliefe, as Pſal. 42. 11. *why art thou caſt downe, O my ſoule? and why art thou diſquieted within me? hope thou in God; for I ſhall yet praiſe him, who is the health of my countenance, and my God.* Unbeliefe is a great burden to a good ſoule, and makes it ſay with teares, *Lord I believe, help thou mine unbeliefe*: Ah that I ſhould bewray ſuch weakneſſe, after ſo much acquaintance with God! after ſo much experience of his goodneſſe, after ſo much profeſſion to *believe in God Almighty, maker of heaven and earth!* III. Mar. 9. 24

Rom. 7. 24 *O wretched man that I am, who shall deliver me from this body of death?*

And as faith groweth stronger, so these feares weare away by little and little. At lightsome times it is as bold as a Lyon, Prov. 28. 1. *The wicked flee when no man pursueth: but the righteous are bold as a Lyon*; and we are *righteous by faith*.

All graces conflict with their contraries; and so doth faith. The comfort is, it is sure of victory in the end: Which is something to stay and fix the heart, during the time of the combat. Time shall be, that all these feares and first things shall passe away: We shall not so much as feare any enemies, of soule or body, or molestation by them.

IV. *Holy mixture in feares of the godly.*

IV. There is a mixt consideration of the fears of a beleeving heart; that it is rather an *holy and commendable* feare, then otherwise. Some affliction or danger there is; but yet an higher cause, which breedeth the feare.

First, sometimes the feare is for some sinne unrepented and unpardoned, as the poore heart doubteth.

Jvo

Job in his great calamities feared, least the Lord reckoned with him for old offences, chap. 13. 26. *thou writest bitter things against me, and makest me to possesse the iniquities of my youth.* When trouble comes, and the peace with God not setled, it is just cause of feare. *A wounded spirit who can beare?* Though sometime the Christian be comfortably perswaded of the peace, yet not perfectly: Or some old sinne comes newly to remembrance, and brings terrour with it: As to *Josephs* brethren when taken for spyes, *we are verily guilty concerning our brother, in that we saw the anguish of his soule, and would not heare; therefore is this distresse come upon us.* Or howsoever some feare will doe well, to assure the peace more throughly, Phil. 2. 12. *Work out your salvation with fear and trembling.* And thus, *Blessed is the man that feareth alway*, Prov. 28. 14. Where feare standeth in opposition to *hardnes of heart*, as appeareth by the opposition of the sentence.

Prov. 18. 14.

Gen 42. 21.

Secondly, sometimes the feare is not so much for *himselfe* (whose e-

state is good, and gives him leave to rejoyce in God all the day long) as for his *children* which are young, tender, not instructed, not provided for: He feares least they should come into Popish or prophane hands, and miscarry: Alas, what shall they doe, if they be fatherlesse, motherlesse, friendlesse, without government, or without good instruction? The body is like to be in bad case enough, but the soule is worse. Few friends of the soule, even where is some love to the body.

3. Thirdly, sometimes it is not so much for his owne *particular*, as the *welfare of the Church*; least Idolaters prevaile, and Idolatry be established againe, least the Gospell be hindered in the free course of it; least the *Arke be taken*, and the *glory depart* from Israel, 1 Sam. 4. 13. *Eli sate upon a seat by the way-side, watching; for his heart trembled for the Arke of God.*

Or he feares for the *glory of God*; least it be eclipsed, if the good side goe to the worse, and wicked enemies have occasion to blaspheme:

where is now your God, and Gospelling, and Fasting, and Praying, and Reformation? Thus *Moses* was afraid, least if Israel were destroyed in the Wilderneſſe, the enemy would say, *It is because God was not able to bring them into the good Land*, Num. 14. 13. and *Joshua*, chap. 7. 9. *What wilt thou doe unto thy great Name?* namely, if Israel still fall before the men of *Ai*. Which is an holy feare: We read of some such thing in God himselfe, Deut. 32. 26, 27. *I said, I would scatter them into corners, I would make the remembrance of them to ceaſe from among men, were it not that I feared the wrath of the enemy, &c.* The Lord is a *Jealous God*, and feares least his glory goe to another; and his people a *zealous people*, fearing the same thing; which is a feare holy and commendable. Psa. 42. 10. Tit. 2. 14.

V. Some feare is both *naturall*, and very *usefull*. V.

Feare is a *naturall affection*, carried to some evill at hand, for the *naturall* avoyding of it. Nature seeks the preservation of *it selfe*, and declines *Feare, a affection.*

the contraries; and the preſervation of the outward eſtate, wherewith God hath bleſſed him; to ſave as much as it can, from rapine and violence; why not? an honeſt providence is not onely lawfull, but neceſſary.

And uſefull two wayes.

And it is *uſefull*; to act according to Gods providence, who will bleſſe and help his people, but not idling, careleſſe, fearleſſe, neglecting the meanes. Sometimes feare acteth for the *avoyding* of the evill feared, as *Acts* 27. 38. in feare of ſhipwrack, and to obtaine the promiſe of ſaving their lives, *they lightned the ſhip, and caſt out the wheat into the ſea.* Sometimes by *preparing* for the evill, if it be not to be avoyded, as Amos 4. 12. *Therefore thus will I doe unto thee O Iſrael; and becauſe I will doe this unto thee, prepare to meet thy God O Iſrael.* And by this latter the ſoule is drawne neerer unto God: reaſoning, Is there ſo much danger abroad? it is time then to get the cloſer to God, and keep with him: When Hawks be abroad, the Bird is ſafeſt upon the neſt, Pſal. 91. 4.

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He ſhall cover thee with his feathers, and under his wings ſhalt thou reſt. And thus it is a ſinne, not to feare when a judgement is comming; as in wicked men who care for nothing: *Feare ye not me ſaith the Lord?* Jer. 5. 22. We are commanded to *feare him, who, after he hath killed, hath power to caſt into hell*: And one diſcription of Gods children is, *they feare the Lord*, Mal. 3. 16. Luk. 12. 5

VI. The promiſe here made to the godly is, for the expelling of *immoderate feares*; either not to enter into a beleeving heart at all, or elſe to be ſoone thruſt out againe: Therefore the feares here are oppoſed to *eſtabliſhing* of the heart, ver. 8. *he ſhall not be afraid; his heart is eſtabliſhed*: His heart is of a *preſerving* and *fencing* nature, to uphold the heart againſt every aſſault and annoyance of enemies, Phil. 4. 7. φρουρήσει, *The peace of God ſhall keep your hearts and minds* (as ſouldiers in a garriſon) *through Chriſt Jeſus.* VI.

But when are feares immoderate? *Feares,*

when immoderate. 4. Notes. 1. 2. 3. 4.

rate? 1. When they are killing; as to worldly and carnall men ſometimes they are: *worldly ſorrow cauſeth death*: See an inſtance in *Jer.* 49. 23, 24. 2. When they hinder duty; ſo afraid, that ye cannot pray, read, heare with profit, or the like. 3. When they baniſh all joy in God; which ſhould not be; feare before God, but with ſome mixture of joy: *rejoyce with trembling*, Pſal. 2. 11. and, *rejoyce in the Lord alway, and* Phil. 4. 4. *againe I ſay, rejoyce.* 4. When they put men into unlawfull wayes to help themſelves; as *Saul* in his feare of the Philiſtines, would needs offer ſacrifice, which was not his office to doe; or goe to the Witch at *Endor*, againſt his owne law and conſcience.

This they do not to godly men; when moſt afraid, they have ſome help to ſtay them up untill better times: Even in *deſertions*, when the Lord withdrawes his comforts, and they make moane; yet they will not adventure upon ſinne, which might give ſome content-

ment;

ment; they will lift up a prayer, euen when they say they have little hope to speed; they magnifie the estate of Gods children, who enjoy comfort, and love them, will not speak ill of them, nor doe ought against them.

A signe *the root of the matter* is in them, as *Job* said of himselfe amidst all those distempers: They have the *substance*, though they faile in *circumstance*, Isa. 6. 13. *The holy seed is the substance thereof. The seed of God abideth in them.* Though the *leaves* fall off, yet the sap lyes at the root; faith keeps the heart alive still: That they are willing to resist a temptation, though sometimes foiled; and grieve, when the Tempter hath been too hard for them; and amidst all their foiles, their faith upholds them unto victory: Still they are *comprehended* of Christ, even when they are not able to comprehend Christ, *Phil.* 3. 12. And in due time they shall be delivered from all their feares, enemies, dangers, combats, molestation. Section

Job 19. 28

1 Joh. 3. 9.

Section II.

Grounds of fixing and setling the heart by Faith.

The chiefe point in this discourse.

Faith is a ſtrong and effectuall meanes to ſettle the heart in times of danger; in times when evill tidings fly about; in times when unbeleeving hearts reele to and fro, Hab. 2. 4. *Behold, his ſoule which is lifted up, is not upright in him; but the iuſt ſhall live by his faith.* Iſa. 7. 9. *If ye will not beleeve, ſurely ye ſhall not be eſtabliſhed.* Chap. 50. 10. *who is among you that feareth the Lord, that obeyeth the voyce of his ſervant, that walketh in darkneſſe and hath no light? let him truſt in the Name of the Lord, and ſtay upon his God.* Joh. 14. 1. *Let not your heart be troubled; ye beleeve in God, beleeve alſo in me.*

The Grounds hereof are theſe.

Grounds.

1. The whole

I. In reſpect of God, on whom faith truſteth. The heart may well

well be fixed, because it *trusteth on the Lord*; who is the *Rock of salvation*: In a great storme it is good to fasten the anchor to a strong rock: And such is God to the Church in great persecutions, so as all *the gates of hell shall not prevaile against it*, Mat. 16.18. *blessed Trinity.* Psal. 95.1

First, God the Father; the fountaine of the Trinity, and of our comfort. He is our Father; as Christs by nature, so ours by adoption: and a child resteth securely in the bosome of his loving father. And every *Attribute* is mighty to fix the heart of a Beleever: The power, wisdome, holinesse, truth, mercy, justice of God, and the rest. Also his *Counsell* taken for the maine, that is, the saving of his soule. God is far beyond all imperfections of an earthly friend; who loves well, but may prove forgetfull, unable, weary of doing good, &c. *Father. Relations. Attributes. Decree.*

Beside, faith seeth in God a sweet and blessed *Providence*, in which it may rest quietly and contentedly: Saying as *Abraham* in that *Providence.*

Gen. 22. 14. that exigent, *God will provide; in the mount it shall be seene.* Without the will of my Father in Heaven not a haire of mine head, nor a little sparrow can fall to the ground: Things come not to passe either by fate or fortune (which are the contentments of fools and Atheists) but by the good hand of God, at least permitting and ordering. And there be divers *acts of Providence*; Over-ruling, mitigating, limiting, disposing all to good, even the worst events. God is the great Governour of the world, and evill shall not come but at his pleasure; not till now, not more, not longer, no farther; as he saith to the proud waves, Job 38. 11. *Thus farre shall ye go, but no further.* And as *Joseph* said, *Ye thought evill against me, but God meant it unto good*, Gen. 50. 20 And as *Job*, *The Lord giveth, and the Lord taketh away; blessed be the name of the Lord*, chap. 1. 21.

Acts of it.

Promises. Finally, faith pitcheth on *promises*, and these *bound with an Oath*, to give us *strong consolation*,

Heb.

Heb. 6. 18. And promises are farre better then all performances in this world, whatever they be; still there is more in a promise; *A blessing in the cluster*, destroy it not: For the *matter*, they are *precious* promises; for the *manner* of making, *free*; for the *extent*, *universall*; for the effect, *sure and certaine*; *yea and amen*; *sure mercies*, everlasting mercies, everlasting Covenant, &c. Faithfull is he that hath promised, who will also doe it. And the gifts and calling of God are without repentance. Isa. 65. 8. 2 Cor. 1. 20. Isa. 55. 3.

Good foundations for faith to settle upon.

Secondly, God the Sonne; the *Correlative* of faith, and speciall *Object*, on which it resteth. There is a world of wealth in Christ; that the heart may well be fixed by beleeving on him. He is the strength of a beleeving heart; yea *everlasting strength*, Isa. 26 4. and *new* strength to be still derived from him, according to occasion. *The Sonne of God.*

sion, chap. 40. 31. He is an *Advocate with the Father*, to non-suit
1 Joh. 2. 1. our clamourous sinnes, and keepe our persons in favour. He is our King, now governing for us, though in Heaven, in all that glory. He is the best friend we have, neerer then a Brother. He is an enemy to our enemies, and will *curse them that curse us*, Gen. 12. 3. In all respects there is great cause to trust in Christ, and, trusting in him, to be fixed; *Blessed*
Psal. 2. 12 *are all they that put their trust in him.* He had not been Christ, but to stand us in stead, and give us sure footing in every slippery time and occasion.

The Holy Ghost. Thirdly, God the Holy Ghost; *the Spirit of faith*, 2 Cor. 4. 13. enabling us to *speak*, or make *confession* of the truth in dangerous times. He is also *the spirit of strength*, Isa. 11. 2. the Spirit of *power*, of *love*, and of a *sound mind*, 2 Tim. 1. 7. And thus he fixeth the poore heart, by what he *worketh* in it, and what he *testifieth* to it, and what he *comforteth*; Thence

we

we read the *seale* of the spirit, the *earnest* of the spirit, the *liberty* of the spirit, the *witnesse* of the spirit and the *first fruits* of the spirit; all of them confirmations to an unsetled heart against its severall trials. When the Holy Ghost was come upon the Apostles, we see how fearlesse they stood before the Counsell, and despised all threatnings. *O* Austin, *he is come, he is come,* said Master *Glover* at the sight of the stake; speaking of the comfortable presence of the Holy Ghost, who had withdrawne for a while. And for us, he is promised to *abide with us for ever.* Which we professe to beleeve, saying, I beleeve in the Holy Ghost; and so the heart is fixed.

Passim a-nd Pan-lum.

Joh. 14. 16.

This is the first and self-sufficient ground for faith to settle the heart of Gods child. The rest are secondary, and powerfull onely in their owne place, and in order to that first.

II. In respect of the Word, upon which faith relyeth. A neer relation

II. *The word of Faith.*

relation there is between Faith and the Word; thence it is called *the word of Faith*, Rom. 10. 8. And it is a *quickning* Word, as to *David*, Psal. 119. 50. *Thy word hath quickned me*; it is a *comforting* Word, as ver. 24. *Thy Testimonies are my delight*: It is a *strengthning* Word, as Heb. 5. ult. 2 Pet. 1. 19. *strong meat*: It is a *sure* Word; all to be performed in due time: Mat. 5. 18. *Heaven and earth shall passe away, but my word shall not passe away.* It is a store-house of promises, which as they were made in mercy, so they shall be made good in truth. The Christian being brought into straights may read, and quickly meet with a stay for his poore unstayed, troubled heart; and without the Word he should soon miscarry, Psal. 119. 92. *unlesse thy law had been my delights, I should have perished in mine affliction*: But by help of the Word he is soon setled, confident, full of prayses for his good estate in Christ, and triumphant over all his enemies; see *Ps.* 56. 3, 4, 10, 11.

III. In

III. In respect of what faith receiveth. It receiveth such mercies at the hand of God, and so much, that it resteth content with any condition the heavenly Father shall alot unto it. It seeth sinne abolished, forgiven, nothing to be laid to his charge; which is *the blessednesse of a man*, Rom. 4. 6. It seeth Satan disarmed, the Law satisfied, the curse taken away, hell shut, and Heaven opened to him: It seeth Gods wrath pacified, his justice satisfied, his favour procured; which is matter of great joy, yea *glorying*, in the midst of many tribulations, *Rom.* 5. 1, 2, 3. And this is the Kingdome of God within us, 14. 17. *Not meat and drinke, but righteousnesse and peace, and joy in the Holy Ghost.* Finally, faith seeth all afflictions sanctified, sweetned, mittigated, exchanged for good; in wrath the Lord remembreth mercy; we shall not drinke *the dregs* of the Cup, as the wicked doe, and as Christ did for us; but in him sing and triumph

III. *Benefits received by Faith.*

Ps. 75. 8.

1 Cor. 15. 55. umph, *O death, where is thy sting! O grave, where is thy victory!* What *Agag* said foolishly, the Beleever saith on good grounds, *The bitternesse of death is past:* and, *welcome life:* and, *To dye is gain:* an entrance into glory.

1 Sam. 15. 32. Phil. 1. 21

IV. *works of faith fixing the heart.*

IV. In respect of what faith worketh: Faith is no idle grace, but still sets it selfe on work, about such imployments, and in such manner, as the Lord will mercifully (according to promise) succour the labouring heart in all his difficulties.

First, it *works out corruption*; which would hinder comfort, Acts 15. 9. *Purifying their hearts by faith.* Both the *guiltines* of sin; it is never quiet, till it be clensed & cleared in the blood of Christ: Witnesse *David* a Beleever, who after those great sinnes, heaped up many petitions for pardon, *Psal.* 51. whereas another fals into the mire, and lyes wallowing in it, as in his proper element. And the *filthinesse* of sin; none is suffered to command: out with it, *keep thy self from*

from in, as from defilement, *Psal.* 18. 23. As the *flesh lusteth against the spirit*, so the *spirit* in a Beleever *lusteth against the flesh*: And, *O this body of death, who shall deliver! Create in me a clean heart O God, renew a right spirit within me.* Gal. 5 17. Ps. 51. 10.

Secondly, faith is an *undivided companion of a good conscience*: which is a continuall feast, a brazen wall; great matter of joy in many and great afflictions, 2 Cor. 1. 12. *This is our reioycing, even the testimony of our conscience.* 2. 1 Tim. 1. 19. 3. 9.

Thirdly, it worketh *hope*; which is an *anchor of the soule*, both sure and stedfast, entring into that within the vaile, *Heb.* 6. 19. and saith, Though it be ill for the present, it will be better hereafter: In the world is no comfort, but in Heaven there is enough and enough: Men are enemies, but God a friend, and will appeare in time for us, and against them all: And if our selves should miscarry, yet our posterity shall see the fruit of all these stirres; our 3.

children ſhall enter into the good land. A great ſtay to the heart, when almoſt overwhelmed with cares and feares; Pſal. 27. 13. *I had fainted, unleſſe I had beleeved to ſee the goodneſſe of the Lord in the land of the living.*

4. Fourthly, faith works *patience*; to endure any thing in the way, and for the cauſe of God; *therefore we both labour, and ſuffer reproach, becauſe we truſt in the living God*, 1. Tim. 4. 10. And by patience the Chriſtian hath power over his owne ſpirit; and can *poſſeſſe his ſoule*, which otherwiſe would be loſt (as it were) by impatience and other diſtempers. When patience hath its *perfect worke*, he ſhall be altogether invincible; and ſhall hold out unto victory, and to the enjoying of all mercies promiſed, *Heb.* 6. 12. old Beleevers *through faith and patience inherited the promiſes.*

Luk. 21. 19.

Jam. 1. 4.

5. Fiftly, faith can *pray*; *the prayer of faith*, which *availeth much*, and after a ſort is *Omnipotent*, as *Oratio fi-Luther* ſaid. And ſpecially by

Jam. 5. 15, 16.

prayer

prayer the Beleever can get hearts-eaſe in every ſad qualme, the ſetling of unquiet affections, heavy paſſions of unbelief, frightfull apprehenſions of evill to come. *Lord help my unbeliefe*, Pſ. 109. 4. for my love they are my adverſaries; *but I give my ſelf unto prayer*: mark the force of that phraſe. And it is ſaid of *Jehoſaphat*, in that great danger, that *he ſet himſelfe to ſeek the Lord*; which both qualified his feare, and obtained a victory, 2 Chron. 20. 3.

dei Omnipotens eſt. Mar. 9. 24.

V. In reſpect of the *enemies*, both in the *world*, and from *hell*: Faith ſeeth them diſabled in the maine: Who can *accuſe*, or *condemne*, or *ſeparate from the love of God?* Well they may kill the body, but not hurt the ſoule; or rifle the eſtate, but not prejudice the goodnes of his eſtate toward God: Therefore *feare them not*, ſaith our Saviour, *Luk* 12. 4, 5. Neither can they do that, til the Lord give them leave; as he *bad Shimei* to curſe *David*; and ſatan could not touch *Job*, nor enter into the Swine of

V. *Enemies diſabled in the maine.* Rom. 8. 33. 2 Sam. 16. 11.

the *Gadarens*, till he had commiſſion. Enemies are a ſharp rod, but *in the hand of God*; to lay on, or take off, as he pleaſeth, *Iſa.* 10. 5. Nor yet can they vex us one moment longer then the Lord will: As we ſee in Iſraels coming out of *Egypt*, Exod. 12. 41. *The ſelfe ſame day*, wherein the 430. yeers were expired: *The rod of the wicked ſhall not reſt on the* Pſ. 125. 3. *lot of the righteous*: In due time the rod muſt be caſt into the fire.

VI. *Faith ends not but in ſalvation.*

VI. In reſpect of the proper *end of faith*, which is *ſalvation*; 1 Pet. 1. 9. Faith never leaves the ſoul, but in endleſſe & unſpeakable bleſſednes. There indeed it ſelf endeth, having done its office; but the effect & benefit of it never endeth. Now they ſay, all is well that ends well; and in preſent, all is well, becauſe the end ſhall be good; thence the heart is fixed, and the Beleever *ſainteth not*, whatever he ſuffers in this life; ſee 2 *Cor.* 4. 16, 17, 18.

VII. *The Ordinance of God.*

VII. In reſpect of Gods grant and ordinance to a Beleever, walking humbly with him; as here in the

the Text, this stands as a privi-
ledge of the godly, described
ver. 1. to be one that *feareth*
God, and delighteth greatly in his
Commandements. God ha h past
over to him such an immunity,
He shall not be afraid of evill tid-
dings; his heart is fixed trusting
in the Lord. Having taken his
part of sorrow and feare before-
hand, he shall *rest in the day of e-* Hab. 3. 16.
vill. And having come to Gods
termes (of beleeving, repenting,
obeying, zeale, and the like) he
shall now enjoy the sweetnesse of
it. One that hath served his time
faithfully, shall have the privi-
ledges of a Townsman, or Ci-
tizen.

These are the grounds, where-
on faith setleth the heart in evill
times.

All this while we say nothing
of a *Stoicall*, or *Cynicall* resoluti-
on; that a Christian should ei-
ther be *voyd of affections*, or *de-* Heb. 12. 5.
spise the crosse by a dogged sto-
macke; or that he needs world-
ly wisdome and policy to help

himſelfe; or that he muſt ſhift and ſhark for himſelfe in an indirect way; or goe over to the enemies of God and Religion; or on the other ſide, ſeeke his owne revenge upon them. All this is but *Sauls* Armour, not fit for *David* to fight in: Therefore we leave them to *Machiavel* and his diſciples: Men of this world, who *chooſe ſinne rather then affliction*: And we goe out againſt the enemies of God, as *David* againſt *Goliah*, *in the name of the Lord*. Grounds of faith ſuffice the heires of faith; who are ever happieſt, and moſt at eaſe, when they hold them to their grounds.

Job 36. 21.

1 Sam. 17. 45.

Section III.

Improve Faith for ſetling thy heart in theſe evill times.

Make uſe of Faith in theſe times of need.

Every one wiſheth the times were ſetled, and if the times were ſetled, he would doe thus and thus,

thus to make gaine, and live a merry life. But (Chriſtians) the ſetling of the times is not in your power, the ſetling of your hearts is, and ye ſee how: Other may paſſe away as fruitleſſe wiſhes, and loſt endeavours, but this is feiſable, and will be to good purpoſe: *The Juſt is an everlaſting foundation*, ſaith *Solomon*; that is, being fixed by faith; otherwiſe, he is weak as another man; this is the *Samſons lock*, which holds all our ſtrength together; this keeps life in the heart, and ſteddineſſe, whereas without it the ſoule ſtaggers like a drunken man. Prov. 10. 25.

Now *live by faith*: While the naturall man lives the life of nature, do you live the life of grace and of faith: Make uſe of this privilege, as Townſmen doe of theirs, to enrich themſelves, and keep out forreigners. No man hath a commodity lying by him, but he will make uſe of it when it ſhall be moſt for his advantage: And ſo ſhould a Chri- Hab. 2. 4.

stian of his faith in these times of need: Never in all our dayes had we such times and occasions as these, and therefore now more then ever we should put our faith to the proofe. Godly men have no exemption from troubles, dangers, or evill tidings, but onely an *Antidote*, to fence their poore hearts against the venome of them. And they have their *feares* as others have; and their feares are both *naturall* and *usefull*: Onely this may curbe them and keep them from being *immoderate*. Faith acted sets the heart as a *rock*, and the face as a *flint*; Isa. 50. 7. *The Lord God will helpe me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.*

Obiect. Oh! but it is very hard to keep the heart in a good frame, of depending and waiting on God; I find my heart soon unsetled, though sometime fixed.

Answ. 1. True, Gods owne children find sad vicissitudes of faith and frailty;

ty; flesh and spirit are ever combating, as in other things, so in this; like those that goe upon the sea, sometime *carried up to Heaven*, sometime downe againe *into the deeps*. Let no Christian discourage himselfe because of these alterations: Be glad, that sometimes ye find an high tide of affections and assurances: *David* remembred *the yeers of old*, and was comforted. Psal. 107. 26. 77. 10.

Secondly, it is indeed difficult, and that shewes the excellency of the life of faith: *All excellent things are attended with their difficulties*: A great estate needs much adoe in the managing. None layeth siege to a Cottage; neither will Satan trouble those that live the life of nature; but where faith is, he will quickly shew himselfe an enemy. 2. χαλεπὰ τὰ καλά.

Thirdly, Religion in generall, and faith in particular, hath a power in it, both to maintaine it selfe, and oppose the enemy. Religion in latin hath its name of *binding*: And in this case, it 3. *Lact. Instit.* 4. 28.

bindeth the beleeving ſoule to its Maſt, ſo to avoyd enchanting Syrens of the World, and keep it upright againſt all ſtormes of temptation and perſecution: and faith at weakeſt cryes out for help, Lord increaſe our faith, Lord help my unbeliefe. The life of nature ſtrives to preſerve it ſelfe as long as it can, and by the beſt meanes it can; and ſo doth the life of faith. The weakeſt Beleever can make moane, and ſay all is not well with him, and long for ſome reliefe; which ſtruglings ſhall be relieved:

Mat. 5. 6. *Bleſſed are they that hunger and thirſt after righteouſneſſe, for they ſhall be filled.*

4. Fourthly, therefore ſtrive ſtill to act thy faith; chide unbeliefe away, as Pſal. 42. 11. *Why art thou caſt downe, O my ſoule? why art thou diſquieted within me?* What reaſon for this infidelity? *Fight the good fight of faith*, 1 Tim. 6. 12. *Contend for the Faith*, Jude 3. As for the *doctrine* of faith, and *habit* of faith, ſo for the

the *act and exercise* of it: In vain is that habit or power, which is not reduced into act. No need to bid a Sea-man cast forth his anchor in a storme; some thinks there should be no need to call upon a Christian to set his faith on worke, in these dangerous dayes.

Quest. What should we doe to exercise our faith in soule weather, and make our use of it when need requireth.

Answ. 1. Seeke the Lord by prayer; *from whom commeth every good and perfect gift*; and to live the life of faith, is one of those gifts. As he is the *Author*, so the *Finsher* of faith, *Heb.* 12. 2. As he gives the *habit*, so the *act* and operation of it: The Lord gives his Church, both the former and latter raine. Faith is a Creature, and the strength whereby we stand is uncreated, even God himselfe: *Thou art the strength of my heart* (said *David*) *and my portion for ever.* Faith that must support us, must it selfe be suppor-

Means to bring faith into act.

1. Jam. 1. 17.

Ps. 37. 26.

supported of the Lord; as Christ prayed for *Peter*, Luke 22. 32. *I have prayed that thy faith faile not.*

Doth any of you therefore want wisdome or strength? *Let him ask of God, who giveth liberally.* He is the onely stay for a poore Beleever in streights and difficulties: Fall to casting anchor in Heaven, or else ye are gone: τὸ πιστεύειν doth neither justifie, nor uphold us in great trials: God must help us to beleeve, or we shall soone come to nothing: Faith with its *Correlative* is all in all to us.

Jam. 1. 5, 6.

2. Keep still in eye those many grounds, on which faith standeth, and establisheth the heart; that is, the *Relations* of God to us, his *Attributes*, *Promises*, *Providence*, mercies *received*, mercies *reserved*, &c. A tall man in the bottome of a celler will see but little; and a strong Beleever if his grounds be out of sight, will be weak as another man. *To the Law and to the Testimony*, in matters to be done; to the Gospell

2.

Isa. 8. 20.

pell, and to the Promises, in matters to be *believed*, and receive comfort. A Tradesman to furnish his Shop, will repaire to the Ware-house: And a Christian to be furnished with comfort, must repaire to the Promises and the like supplies.

It may be observed, that the same Christian, as he hath used his grounds, or not used them, hath been strangely altered, as if he were not the same man: One while a Gyant, another while a Dwarfe. Oh (saith *David*) I shall one day fall by the hand of *Saul*: Another time he *will not feare, though ten thousand had compassed him round about.* Psal. 3 6. One while *Job* curseth his birth-day, and is very impatient; another while he will *trust in God, though he kill him.* Job 13.15 It is *aliquid Dei*, some divine thing, that must uphold the best heart that is. If his means be neglected or laid aside, there quickly comes a fearfull alteration: When the Moone receives not light from the Sunne,

it

it is preſently eclipſed.

3. 3 Shut the eye of fleſh at ſuch times, and beware of carnall reaſon: Carnall reaſon is a great enemy to faith: therefore theſe are oppoſed one to another, *To walk by faith, and walk by ſight*, 2 Cor. 5. 7. *we walk by faith, and not by ſight*. He that will goe by likelihoods and unlikelihoods ſhall never be ſetled in beleeving. The ſervant of *Eliſha* feared, becauſe he looked onely at them that came againſt him, and ſaw not who were with him: The Noble-man dyed for it: *If God*
2 Kin. 7. 2 *ſhould make windowes in Heaven*, could there be ſuch plenty? *Zacharias* was ſtricken *dumb* for aſ-
Luk. 1. 20 king, *whereby ſhall I know this?* being old, and his Wife well ſtricken in yeers. *Abraham* on the other ſide, *conſidered not the*
Rom. 4. 19 *deadneſſe of his owne body, or of* Sarahs *wombe*, but looked at him who had promiſed, that he was able and faithfull to performe. The naked Word of God is ſufficient for performing all his promiſes:

miſes: Never ask, when, or how, or any ſuch matters? Hath not the Lord ſpoken it? And *if it be marvailous in your eyes, ſhould it be marvailous in mine eyes, ſaith the Lord of hoſts?* Zech. 8. 6. Oh (ſay we) our enemies are many and ſtrong, our friends few and weak, treaſure exhauſted, no likelihood of carrying our cauſe; *Lord, by this time it ſtinketh, for this is the fourth day:* Ah (ſaid Chriſt to *Martha*) *ſaid I not unto thee, that if thou wouldeſt beleeve thou ſhouldeſt ſee the glory of God?* Joh. 11. 40. Mans reaſon is a ſhort meaſure to eſteem the power and wiſdome of God. Joh. 11. 39

Theſe are ſome meanes to act faith in theſe times of need: Now put your faith to it; *ſtirre up the gift of God* that is in you: Wherefore ſhould a man have riches, and not have the uſe of them? Know, it is a fault, and matter of reproofe in Beleevers, to give way to thoſe feares. *Feare not their feare, nor be afraid; ſanctifie the Lord of hoſts himſelfe, and let him* 2 Tim. 1. 6 Iſa. 8. 12, 13.

him be your feare and your dread:
Mat. 8. 26. why did ye doubt, O ye of little faith? He is a coward, who hath a sword by his side, and will not use it against a theefe: And he is a Miser, who hath store of riches, and yet wanteth necessaries in his sickneſſe. Apply it to thy selfe; and think, Who would be so clogged and turmoyled with feares, when he may be rid of them? Onely if ye stand to your owne Principles, and remember your grounds: None so merry as a true Christian, if he hold his owne; indeed none but he: Others *glory in the face, not in heart*, 2 Cor. 5. 12.

Section IV.

Benefits of acting thy Faith in these evill times.

Seven benefits of Faith well acted.

These benefits are many and great.

1. First, what a sweet life would it be

be, to be past these torturing fears? which now lye gnawing upon your hearts, and drinking up your spirits, that *your life is scarce worthy to be called a* life. Oh these *heavy and groaning passions of unbelief!* How doe they keep a man *in bondage* all the dayes of his life! *Heb.* 2. 15. A man shall (through these feares) want what he hath, aswell as what he hath not. Onely because he brings not his faith into exercise.

Vita non vitalis. ἔγγονον πάθος ἀπιστίας. Origen.

2. Secondly, the acting of faith would be great glory to God, whom we serve, and in whom we professe to beleeve; shewing actually; that the Lord is sufficient matter of joy when all other comforts faile, Hab. 3. 17, 18. *Although the Figge-tree shall not blossome---yet will Freioyce in the Lord, I will be glad in the God of my salvation.* It is honour to any Master, to see his Servant cheerfull at his businesse, and stick to him in great hazards; a signe he is a good Master: So here, God is honoured while his servants wait upon him cheer-

cheerfully. And, joy of heart is one part of our Maſters allowance: *My ſervants ſhall rejoyce*, Iſa. 65. 13.

3. Thirdly, it would be a good credit to our holy profeſſion, and draw others to it; as being a fountaine of comfort in the ſadd ſt ſtreights and difficulties, Pſal. 46. 4. *There is a River, the ſtreames whereof ſhall make glad the City of God.* And who would not enter upon ſo comfortable a courſe of life? All ſeeme willing to live a fine and joyfull life, which is never done compleatly, till faith be both gotten and exerciſed.

4. Fourthly, if our faith were well acted, we ſhould walk as ſo many tall Gyants, farre above all reach of the evill world, our faith being our *victory, whereby we overcome the world*, 1 Joh. 5. 4. We ſhould not onely *beare*, but *contemne* the contempt of ungodly men: As our Lord, who *deſpiſed the ſhame*. Threaten theſe things to your Courtiers, ſaid the Martyrs; we have faith, and thereby

Heb. 12. 2

are

are growne hardy. Or promise these rewards, honours, great advantages to them that care for them; we have other matters in our heart and eye, and cannot be wonne from the truth.

Fiftly, if our faith were duly set on worke, we should undertake great things for the Cause, and in the way of God; saying in great sufferings, as the Apostle did, *I know whom I have beleeved. Having the spirit of faith*, we would *speake*, and make a good confession in time of need. We would part with our estates, yea and lives too, disburse, fight, apologize, any thing, so that our Lord and his Cause may be glorified. 5. 2 Tim. 1. 12. 2 Cor. 4. 13.

Sixtly, still as faith is acted, we shall be able to make mighty prayers; prayers that shall *availe much* for furthering the worke of God: being *prayers of Faith*, Jam. 5. 15, 16. And we shall not be weary of praying, though we seem to strive against the streame: No, saith Faith, it will be to purpose, therefore *pray alway and faint not*, Luke 18. 1. 6.

Last-

7. Lastly, if we act our faith, we shall be kept from temptations, which great afflictions use generally to bring along with them; as namely, to despaire, or use indirect meanes for helping our selves. *He that beleeveth shall not make haste*, Isa. 28. 16. Our faith will be *a shield* to us, whereby we shall be *able to quench all the fiery darts of the wicked*, Eph. 6. 16. It will be a meanes to keep God with us, and keep us in the way of God; which alwayes hath a sure recompence of reward.

Section V.

Motives to act Faith in these dangerous times.

Motives. Beside those benefits of acting thy faith, there be divers other considerations which may move thee thereunto.

1. First, the setting of thy faith on work setteth God on work, to doe great

great things for his people: *According to thy faith be it unto thee,* Mat. 8. 13
said our Lord in the Gospell; and to *Martha* he said, John 11. 40. *Said I not unto thee, that if thou wouldest beleeve thou shouldest see the glory of God?* *Mordecai* beleeved *deliverance would come*, one way or other, and it came accordingly, *Est.* 4. 14. The three Jewes beleeved God would *save* them in the fiery furnace; and they were saved, *Dan.* 3. 17. The greatest Beleevers have been the greatest Receivers, *Heb.* 11. The old Beleevers by faith obtained wonderfull mercies: All things are possible to him that beleeveth: God will doe for them that *give glory* to his Name, which is by faith, *Rom* 4. 20. such give him the glory of his power, of his wisdome, mercy, faithfulnesse, all his Attributes; and they cast themselves wholly upon him, as Clyents on their Counsellour, therefore shall not be disappointed; yea, *Blessed is the man that trusteth in the Lord, and whose hope*

the Lord is; he shall be as a Tree planted by the waters, &c. Jer. 17. 7, 8.

But ah this base infidelity, which puts our faith so much in our eye, & cals it so often from our hearts: too much flesh, too little faith; we beleeve no longer then we see signes and wonders; scarce cheerfull, but while we heare of a victory, or discovery, or other mercy; mightily cast downe at a foyle, or the prevailing of enemies; *Shake as the Trees of the Wood*, when *Rezin* and *Pekah* are joyned together, *Isa.* 7. 1, 2.

And it brings little home, as is said of carking care. God being dishonoured by unbeliefe, withdraweth his hand, doth not his work, or not yet; seeth no vessell set, to receive his precious liquor, and so the oyle ceaseth. Israel could *not enter because of unbeliefe*, Heb. 3. 19. Good is comming, but we are short-winded, and wait not; thence these delayes. All the fault is not in wicked enemies, or the sinners in *Sion*; but some fault

fault reſideth in Gods owne children, who beleeve not as they ſhould doe. Infidelity is an hatefull ſinne too, and reprovable; it detracteth from God, as if he were not wiſe, able, vigilant to fulfill his promiſes; ſo he ſtayes his hand, as one that will be better waited on.

Take notice of this, as one cauſe why the work of Reformation, and of our happineſſe, doth ſtick ſo long in the birth; it is much deſired, but not attained; and yet the Lord willing it ſhould be done, and that throughly: There is cauſe enough for it in the unreformedneſſe of people, who after all the terrours and humiliations, yet *turn not from their evil ways*, as the men of *Ninive*. But here is ſomething in Gods owne people, whoſe faith is ſo little, and their feare ſo great: If we beleeved more, we ſhould ſee his great works done the ſooner: Therefore reſolve upon that in Mark 11. 22, 23, 24. *Have Faith in God:* And, *what things ſoever ye deſire when ye pray, beleeve* Jon. 3. 10.

beleeve that ye receive them, and ye shall have them.

2. Secondly, think thus with your selves; why should not faith make couragious, as well as vain-glory, envy, propriety of goods, safety of the Country, memory and emulation of Ancestors, or the like carnall considerations, which have mightily elevated the spirits of people heretofore; as namely, the old *Romans* who became Lords of the World; *pro aris & focis*, was a great word with them, entring into a fight: And, *Ingens gloria calcar habet*; and, *Dulce & decorum est, pro patria mori*; and, *Impenit causâ, &c.* But faith hath higher and stronger considerations; the Cause of God, the maintaining of the Gospell, contending for the faith delivered once to the Saints, the upholding and enlarging of the Kingdome of Christ, the keeping of a good conscience, the glory of Heaven in our eye; and who would be a slave to Antichrist? Bodily slavery is bad enough, &c.

Cicero.

Ovid.
Horat.

Consider

Consider; *Their Rock is not like unto our Rock, even our enemies themselves being Judges*, Deut. 32. 31. And, *They doe for a corruptible Crowne, we for an incorruptible*, 1 Cor. 9. 25. The higher the spring, the higher the water will ascend at the Conduit: A Beleever therefore, going by the highest Principles and notions should get highest in his resolutions and behaviours.

Thirdly, we have still, and a long time have had great meanes to be strong in faith; a Ministery o many yeers continuance, which is growing food, 1 Pet. 2. 2. *sincere milk of the word, that ye may grow thereby.* A tree planted in a good place, and there continuing many yeers, is well rooted; and so should the trees of righteousnesse be, after so long standing. The Martyrs had but few yeers in King *Edwards* time, yet they gathered strength enough, to carry them through the flames. A shame it will be to us, not to be proficients according to our time; when *for the time* we 3d

might be Teachers, *Heb.* 5. 12. Weaknesses of faith and other graces should have been outgrown long agoe.

Adde the going so often to the Lords Supper; which to a prepared soule is a batling Ordinance. No feast yeeldeth so good juyce and nourishment to the body, but this yeeldeth as good to such a soule. *Bread strengthneth mans heart*; especially this bread that came downe from Heaven, *Psal.* 104. 15. O the sweet communion that hath been between Christ and thy Soule, upon due frequenting the Ordinance! and O the frequent repast of thy soule upon prayer, and the experience thou hast had of Gods love and providence! and doest thou yet feare? *Septuaginta annos servivisti Christo, & mori times.*

Hilarion. Hieron. in eius vita.

Finally, the many good Books and Treatises, which of late yeers have been published; as it were of purpose, to fence and furnish Christians for these sad times; wherein are choicest collections for

M. Culverwell. M. Rogers.

for fixing a poore beleeving heart in all occasions. God that foresaw what he was about to doe, directed his Ministers, so to make provision for his people; as when he sent a sore famine upon *Canaan*, he sent *Joseph* beforehand to provide for his Father and Brethren. *M. Ball* *M. Wilson.*

Fourthly, in those present troubles and dangers, the Lord hath all along opened a *doore of hope*, for upholding our faith unto victory: Seeing how weak weare in beleeving bare promises, he hath given us something in hand for encouragement: He hath still sent us some pawnes of more, which he will doe for us in time; an earnest of the whole bargaine: And experience is a great help unto faith; as in the Apostles, *He hath delivered us from great death, and doth deliver, and we trust also he will deliver.* When we began to quaile at any time, presently a victory was given, a discovery made, a defeat of their Counsels or Forces, the spirits of people raised up a- 4. Hos. 2. 15. 2 Cor. 1. 10.

bove all expectation, in a County which was given for a lost County, a signe the Lord means to doe the work at last: If he meant to destroy us, he would not shew us such things as these. Thus, by what the Lord hath done already, he doth even invite us to beleeve, and not feare.

5. Fiftly, it is but a while, and ye shall *see* what now ye *beleeve*. *Yet*
Heb. 10. 37. *a little while, and he that shall come will come*, and his reward is with him. In Heaven there will be no acting of faith, no use of it, as now; all there is in *Fruition*, *union* and
Joh. 20. 29 *Vision*: In this life, *Blessed are they that beleeve, though they see not*: In that life, blessed are those that see what hitherto they beleeved: If we strive a little, we shall find our waiting was to purpose: Yet two or three Closes, and we shall be at our Fathers house. And there we shall have neither unbeliefe to combat withall, nor any other enemy; no feare, no molestation, no imperfection whatsoever.

6. Sixtly, if faith be not acted, ye will

will lose the benefit of those comforts which are your owne: *Yet forsake your owne mercies*, Jonah 2. 8. Ye live heavily, when your estate gives you leave to live most cheerfully. *Hagar* saw not the Well, and was out of heart, as if no water were to be had. *Mary* saw not Christ (her eyes being held) and was still in perplexity: A miserly niggard wants what he hath, as well as what he hath not: And to look upon, what difference between an unbeleever, and a Beleever not improving his faith when need requires? One sighs as much as the other, &c. Now this is a disparagement to faith, and the high calling of a Christian, who alone in truth hath cause to be merry: A discouragement to others, to come on in such an uncomfortable profession: An hinderance of prayer; a dishonour to God, as if he made no good allowance to his Servants: And doth the devils owne work, who when he cannot hinder a Christian of the *end* of his way, will doe his best

Paulum sepultæ, distat inertiæ, Celata virtus.

best to spoyle him of the *comfort* of his way.

Section VI.

Objections for feare, against Faith, answered.

Oh (say some) we have so many things to feare, that we know not how to make use of our faith: But why so? Faith hath a strength at all assayes, to help at a dead lift: That if a Christian hold his owne he shall wade well through all his feares, and evils feared: All things are possible to him that beleeveth; to receive, to doe, to suffer, to overcome.

Generall salves for the feares of Beleevers.

1. Know therefore in generall: First, that the Order of Grace is stronger then the Order of Nature: We have many enemies, or troubles, but mo with us then against us: They are great, but the Lord greater, Omnipotent: And the Angels mightier to save, then

then devils to hurt us: Divine Ordinances, full of ſolid ſtrength and comfort; and all the Treaſures of Gods love full and inexhauſt. If a Beleever look upward he ſeeth an infinite advantage above them all: The waves rage horribly, but *the Lord is mightier*, Pſal. 93. 3, 4. Tyrants get on high, and are mighty to oppreſſe; but ſtill *he is mightier*, Eccleſ. 5.8. They are crafty; but *he catcheth the in their craftineſſe*, 1 Cor. 3. 19.

Secondly, faith can ſet the Chriſtian farre above his own ſtrength; as the ſtrength of others, ſo his owne: *Out of weakneſſe he ſhall be made ſtrong*, Heb. 11. 34. He can doe more in a certaine caſe, then at another time. As Martyrs, they endured the flames; as men, they could never have endured them. While *Peters* faith laſted, he walked upon the waters. 2.

Thirdly, in all particular fears, faith hath ſomething to ſay out of the Word, which ſhall ſtay the heart, and counterpoiſe all the 3.

burden of feares that would clog it. The Word hath a quickning vertue, first and last: First for regeneration, afterward for sustentation. It is a plentifull Storehouse, out of which some comfort is still to be fetched: And *David* saith, he had perished, unlesse the Word had comforted him.

Particular. *To give some instances of the feares of godly Christians in these our dayes.*

1. *About losing the Gospell.*

Object. 1. We feare we shall lose the Gospell; the maine aime of the Antichristian generation that are risen up amongst us.

Answ. 1. The Word saith, that the Gospell is at Gods disposing, and not mans, whoever he be. The Starres are *in the right hand of Christ*, Rev. 1. 16. It is God that *takes away the Word of the Kingdom*, and gives it to others, *Mat.* 21. 43. And faithfull Ministers say they shall continue at their worke so long as God pleaseth, let all the Foxes and beasts of the world doe what they can, Luke 13. 31, 32.

God

Go and tell that Fox, &c. They were in ill case, if they were at mans discretion: Even in times of peace, wicked men would have quite put downe good Ministers: their malice and wickednesse hath not been wanting all this while: No thankes to them, that the Gospell hath continued as it doth.

2. If there should be some restraint, yet not wholly, especially in respect of a good heart: *The word of God is not bound*, 2 Tim. 2. 9. The beleeving heart shall be mervailously fed with the old store it gathered. There is an *hidden Manna*: And, the Word of God abideth in you. Rev. 2. 17.

As for the Elect that are not yet gathered, the Word shall goe forth and reach them all: It shall *have a free course, and be glorified*, 2 Thes. 3. 1. When God hath a people to gather, though there be *many Adversaries*, yet Preachers shall both goe and continue there, 1 Cor. 16. 8, 9. *I have much people in this City; abide here.* And *Jeremies* preaching did good to Act. 18. 10, 11.

ſome, though the moſt curſed him, chap. 15. 11. The Election obtain-eth, though the reſt be hardned: The Elect muſt be *ſealed*, before any hurt can be done, Rev. 7. 3.

3. The Word ſaith, that if it ſhould be ſuppreſſed a while, yet it ſhall be reſtored againe. Teachers ſhall *not be removed into corners any more*, Iſa. 30. 20. They muſt fall to their work againe, Rev. 10. 11. *Thou muſt propheſie againe*: After three dayes and an half, *the two Witneſſes revived and ſtood up*, chap. 11. 11.

And commonly the ruines of the Church are reſtored with much advantage, the Ordinances purged from the corruptions that attended them: *The glory of the latter houſe greater* then that of the former, Hag. 2. 9. All reduced to the rule and ſtandard of the Word; noting (by Gods ſeverity) wherein they offended, and provoked him to wrath: *Aſhamed of their iniquities*, and all errours, and ſo the Lord *ſhewes them the form of the houſe*, Ezek. 43. 10, 11.

4. The

4. The Word ſaith, that the enemies of it ſhall be utterly confounded and brought to an end; ſpecially Antichriſt, that grand friend of Traditions and humane Conſtitutions; downe he muſt go notwithſtanding all his pillars and ſupporters: *He goeth into perdition*, Rev. 17. 11. Though he get breath a while, and ſome lightning before death, yet that is his end. The end of theſe warres will be at the gates of *Rome*, all in flames and everlaſting deſolation.

Obiect. 2. God will be diſhonoured and blaſphemed if the wicked prevaile. 2. *About the diſhonour of God.* Sect. 1.

Anſw. 1. In this caſe your fear is moſt lawfull, and beſt allowed; becauſe (as we have ſeen before) both God and godly men have ever ſo feared: And I may tell you, ye have cauſe to rejoyce, that ye have ſuch holy fears as theſe are.

2. The Word ſaith, that God is *a Jealous God*, and will look to his owne *glory*; will not ſuffer the enemies, or Idols, to get it from him, *Iſa.* 42. 8. Yea, he will get glory

glory over them all, as over the Egyptians and all their *gods*, Ex. 12. 12. and will turne all their
Ps. 76. 10. *fury to his owne praise*; being the more illustrious by their disappointment.

True; it was a sword to *Davids* heart, to heare the wicked say,
Ps. 42. 10. *where is thy God?* but if the Lord be patient, why should not we? onely our duty is, to mourne for such blasphemies, and pray to the contrary.

2. *About a forreigne invasion.* *Object.* 3. I feare that forreigners will invade, and they will shew no mercy.

Answ. The Word tels; first, that the spirits and minds of men are in Gods hand, *Exodus* 34. 24. they shall *not think of invading*, while his people are busie in his worship: Or, he can let them see where the Right goeth; that they shall let all alone and not meddle.

Secondly, that the Lord can make *the earth to help the woman*, Rev. 12. 16. Earthly men shall beare the burthen of one anothers malice,

malice, and so his people escape it. *Moabites* and *Ammonites* fell to cutting one another, and so *Jehoshaphat* escaped. While they have work enough to doe at home, they shall not intend to trouble us.

Thirdly, that the Lord *makes fast the bares of our gates*, and is a *wall of fire* round about us; the Rereward, the Shield, all in all to us: Though we have but a watry-wall about our Island, yet in God it may prove too high and strong to be scaled. Our woodden houses may swimme about, and keepe out the enemies. Zech. 2. 5.

Fourthly, there may be forreigne friends as well as forreigne enemies; and stronger then they, wiser then they, more successfull then they, as the Lord can make them. The hearts of all are in the hand of God, who still followes his owne work, and useth what Instruments he pleaseth. And we see he hath brought in one friendly Nation already.

Obiect. 4.

4. *About the defect of friends.*

Obiect. 4. I feare our Worthies in Parliament will be weary, diſcouraged, too few, and ſo the work may ceaſe.

Anſw. The Word ſaith, that the Lord hath yet *the reſidue of Spirit*, Mal. 2. 15. It is but pouring out of more Spirit, and they ſhall renew their ſtrength and courage: Or if one faile, another ſhall ſtand up in his place. Certainly, he that hath ſo raiſed and upheld them hitherto, will continue them to us, and his owne work by them. *If he meant to deſtroy them, he would not have ſhewed them ſuch things as theſe.* And who ever heard of a people in Covenant with God, and ſtudying Reformation, wholly forſaken? 2 Chron. 15. 2. *The Lord is with you, while ye are with him.* And he ſheweth ſince the Covenant laſt entred into (by many great and notable victories) that he intends them good, and us by them. Beleeve therefore, they ſhall be worthy inſtruments of more glory to God, and of more good

Jud. 13. 23

good to his people; Zech. 4. 9. *The hands of* Zerubbabel *have layd the foundation of this houſe, his hands alſo ſhall finiſh it.*

Obiect. 5. I feare our moneys will faile; the ſinews of War. 5. *Of the want of Treaſure.*

Anſw. 1. The Word ſaith, *The earth is the Lords, and the fulneſſe thereof.* And he can make our Newters, Malignants and Miſers, to bring forth their treaſures: Or ſpring a new mine, for ſupply ſome other way. Pſal. 24. 1.

2. It ſaith, that he *makes the weak to confound the mighty*: And in like reaſon, the poore to overthrow the rich. When men ſee their eſtates gone, they wax deſperate: Neceſſity hath been called a terrible weapon: And it is evident, that riches cannot get victories. *The battel is not to the ſtrong*, Eccleſ. 9. 11. The event of a battell belongs wholly to God; Prov. 21. 31. *The Horſe is prepared againſt the day of battell; but ſafety is of the Lord.* 1 Cor. 1. 27.

Obiect. 6. I could truſt otherwiſe; 6. *About*

our sinnes lest they hinder.

wise; but feare our sinnes will hinder good things.

Answ. 1. The Word saith, that God doth his great works for Church *freely*: Onely because mercy pleaseth him. *I wrought for my Names sake*, often in Ezek. 20. and 36. 32. *Not for your sakes doe I this, &c.*

2. If our sinnes could hinder, we should not have seen any of these great deliverances and victories. We have sinnes enough to have laid us desolate long agoe: Not a remnant had been left before this time. Onely the Lord seems to have past by the sinnes of the remnant of his people, and so we are saved by a great deliverance.

7. About triall in some particular.

Obiect. 7. I feare we may suffer for a while, as our Brethren have done; and for my part, I doubt I should shew much weaknesse when I come to the tryall.

Luk. 12.4 2 Cor. 12. 9.

Answ. 1. Christ saith, *Feare not them that kill the body.* Secondly, his grace is *sufficient* for thee,

thee, as well as for others: None shall *pluck his Sheep out of his hands*: None shall seperate from his love. Thirdly, in the tryall God stands by his people more then at other times, to shew himselfe strong in a weak Creature, 2 Cor. 12. 9. *In their weakneſſe* his power is the more glorified and manifested: He will be with them in six troubles, and in seven; in fire and in water: So that ye may *say boldly*, The Lord is with us; we will not feare what man can doe unto us. *Heb.* 13. 6. Joh. 10. 28.

8. *About Martyrdome.*

Object. 8. What if I should be put to suffer Martyrdome? I shrink to think of it.

Answ. The Word saith, *we are more then Conquerers through him that loved us*: And we may say accordingly. First, the Martyrs were flesh and blood as we are: Of themselves weak, and no more able to endure those extremities then other men. They suffered nothing in their owne strength but by faith; and you have faith as well as they. Secondly, Rom. 8. 37

condly, God is the ſame God now, as then; and will put forth the ſame ſtrength in you, as in them. *His hand is not ſhortned*; neither will his promiſe faile. He is *God al-ſufficient*; and ſtill *the ſame* to his Church, as in the dayes of old, *Iſa.* 46. 3, 4.

Iſa. 59. 1.

Gen. 17. 1

9. *About the enduring of hardſhip.*

Obiect. 9. I ſhall not be able to endure cold, hunger, priſon, reproach, &c.

Anſw. The Word ſaith, theſe are vanquiſhed enemies, and diſabled in the maine; *Rom.* 8. 35. And all the gates of hell ſhall not prevaile againſt the Church: And defiance may be made againſt them, as there, *who ſhall ſeperate?* who ſhall *accuſe* or *condemne?* And aſſurance had, that we ſhall not flinch for any of them: πέπεισμαι, *I am perſwaded that neither death nor life---ſhall be able to ſeperate us from the love of God, which is in Chriſt Jeſus our Lord.*

10. *About Children left to the world.*

Obiect. 10. What ſhall become of my poore Children;

Anſw. The Word ſaith, the Covenant

Covenant reacheth the Children as well as the Parents, Gen. 17. 7. *I am thy God, and the God of thy ſeed.* They ſhall therefore find a Father in Heaven, when none is on earth. And promiſes to be performed, which will prove large portions; and friends on earth which you little think of: Even *an hundred fold, Fathers and Mothers, &c.* Mark 10. 29, 30. And it hath been obſerved, that the Children of Martyrs have received ſpeciall bleſſings from God, eſpecially in their ſouls.

Obiect. 11. How ſhall we live if my husband be ſlaine? or ſome other friend by whom I live? 11. *About the loſſe of Friends.*

Anſw. The Word ſaith, that *Man lives not by bread only, but by every word that proceedeth out of the mouth of God.* And is not the Lord better to thee, then ten husbands, or ten friends? And, who multiplied the meale in the barrell, and oyle in the cruſe? Who gave a bleſſing to *Daniels* courſe fare, that he looked better then any of the Kings Children? Mat. 4. 4.

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Who

Who fed so many thousand with two barly loaves and a few small fishes? True, *miracles* are ceased, but not *Providence*, and that sometimes in a strange way: God can and will doe *above what we aske or think*, Eph. 3. 20.

12. *About sin forced upon a good soule.*

Obiect. 12. I feare my Chastity may be violated, or some other sinne forced upon me, which would be a terrour to my soule, and break the band between God and me.

Suidas.

Answ. 1. It was *Origens* sinne, for avoyding the filthy Blackmore to burne incense to the Idoll. *No evill may be done that good may come of it*, Rom. 3. 8. Secondly, *He that doth wrong* (saith the Word) *shall suffer according to the wrong he doth*, Col. 3. 25. not he that suffereth wrong. No sinne hurts, to which consent is not given: It is the others sinne, thy sorrow. *Two in the adultery, yet but one adulterer.* Thirdly, the Lord (who is most mercifull) will not presently breake with his Child, when hurried to sinne by temp-

Tarquin. & Lucret. Aug.

temptation, or violence of persecution. No; he is *a God of Judgment*, *knoweth our frame*, and that we are but *dust*, and will remember his Covenant; an everlasting Covenant. Isa. 30 18. Psal. 103. 14.

Section VII.

Make much of Faith, which is so usefull; and other Corolaries of the point.

Faith being so strong and effectuall a meanes to settle the heart in evill times, it will be good wisdome for Christians to make much of their faith; to cherish it, strengthen it, fix it, and be adding to it daily. Souldiers will keep their Forts well, that their Forts may keep them. And alike must Believers doe for their faith, which is so much for their turne every way. It were folly to complain

Faith to be cherished and increased. Meanes.

complaine of a troubled spirit about these troublous times, and not be earnest in preserving and increasing faith, which should fasten and quiet the heart. It were a sinfull neglect of the meanes, which God in great wisdome and love hath set apart for the remedy. We have seen grounds enough for our confirmation; which if they be well improved, would both preserve and increase our faith. It is a rule, that *all things are nourished of the same matter, whereof they are bred.* Therefore,

ἅπαντα τρέφεται ἐξ ὡνπέρ ἐστιν. Arist. 1.

First, be diligent and conscionable in the use of the Word, publique and private, whereby faith *commeth* at first, and afterward is encreased. The Word is *sincere milk, whereby new-borne Babes may grow*, 1 Pet. 2. 2. A child thrives best by the Mothers milk: In the Word are promises to be ever met withall, in all particulars: And as good *Evidences* for house or land, well perused, doe much cleer a mans title

Rom. 10. 17.

title to the thing: So the Scriptures, well ſearched and applyed, doe ſtrongly cleere the righteous mans Evidence for Heaven. The failing of Chriſtians is, when they wax negligent in the Word, or if they turne aſide to viſions, or other fancies; no food ſo nourithing, as Gods Word duly regarded. They that are *planted in the houſe of God, are fat and flouriſhing, and bring forth fruit in old age*, Pſal. 92. 14.

Secondly, be frequent and ſerious in going to the Lords Table; where is a fatning Banket to the prepared and worthy Receiver. No feaſt yeeldeth better nourithment to the body, then this to the ſoule. This is the true Sacrament of Confirmation: This is *a Medicine that expelleth all evils*; both unbeliefe and all the heavy paſſions that iſſue from it. Onely get a good appetite, prepare, examine, come fitted to receive a bleſſing: The Maſter of the Feaſt would not be wanting to his owne Ordinance, if his Gueſts were

2.

καθαρτήριον ἀλεξίφαρμακον. Ignat. ad Epheſ.

were not wanting to themſelves. Spirituall ſloath, fooliſh curioſity, turning to vaine janglings, are maine hinderances of the benefit which that bleſſed Ordinance is readie otherwiſe to afford.

Thirdly, frequent lovingly, and improve wiſely, the Communion of Saints, which ye profeſſe to beleeve; theſe are able to ſatisfie your doubts, mind you of promiſes, produce experiences, comfort you, beare you up, and doe much for fixing you on your Rock: United forces doe back one another: As iron ſharpneth iron, ſo the face of one Chriſtian ſtrengtheneth & cheereth another. Eccl. 4. 10 But *woe be to him that is alone*: If he fall, who ſhall raiſe him up? And the devill deſireth no better advantage, then to find Chriſtians ſolitary and private-minded. Joh. 20. 25 When *Thomas* was abſent from the reſt of his fellowes, he grew to a ſturdy kind of unbeliefe; *unleſſe I may feele, I will not beleeve.*

Fourthly, pray much and earneſtly, for the increaſing and

4

acting

acting of thy faith, *Lord help my unbelefe, Lord increase our faith.* Mar. 9. 24. Luk. 17. 5. Pray to be able to live the life of faith; to trust perfectly in the grace revealed; to have the use of thy faith when need is; to have thy heart fixed by beleeving. What is not the Lord able and willing to doe for them that cry unto him? Hath he not promised to returne a gracious answer? Even a naturall Father will regard and pitty the mone which his poore child maketh.

Fifthly, recount and search out the promises, which are the same to the feeding of faith, as oyle is to the feeding of a lamp; soone extinguished if fuell be with-held. *Abraham* was strong in faith, because he had both eyes upon the promises. Promises will make us *Partakers of the divine nature*, 2 Pet. 1. 4. Heires of promise should live on promises, as their owne proper element and nourishment. A Beleever, forgetting the promises, is as a fish on dry land. Gods people of old 5.

were busie in *searching* out promises, when the search was difficult, obscure, and nothing so comfortable, as now in the light of the Gospell, 1 Pet. 1. 11, 12.

6. Sixtly, meditate on the Attributes of God, which have great power to make us beleeve any thing which the Lord hath promised. He is *able* who promised; he is *faithfull* who promised, &c. All of them are engaged for our good; as himself, who is our God, by a firme Covenant: And faith will subsume; I beleeve in God Almighty: What cannot he doe who is Almighty? I beleeve in the onely-wise God, who is Omniscient; and what cannot such a one invent? I beleeve in him who is the searcher of reynes, and knoweth the hidden things of darknesse; what wicked plot cannot he discover? I beleeve in him who is true and faithfull; what word of his shall fall to the ground? So in the other: A Dwarfe with a Gyant on his side waxeth resolute and valiant. When the eye is taken

Rom. 4. 21
1 Thes. 5. 24.

ken off from one-selfe, and all enemies or other incumbrances, and kept close upon God, how strong will faith be, and the heart unmovable?

Seventhly, strengthen thy faith by the experiments thou hast had of God formerly, and others have had. His works, partly done, partly in doing, invite confidence for time to come. The reason is, because the Lord is ever the same, inexhaust, unwearable, his hand not shortned, nor his ear heavy, but he can and will help his people to the uttermost: To like persons, in the like way, and believing alike, he will be alike in dispensing his mercies. *I am the Lord, I change not, therefore ye sonnes of Jacob are not consumed.* Mal. 3. 6. Therefore also collect as *David*, 1 Sam. 17 36. and as *Paul*, 2 Tim. 4. 17, 18. It is a great help to a Beleever, to *remember the years of the right hand of the most high.* Psal. 77. 10. and call to mind what he hath done for his Church and people formerly; to the Church 7.

in *Ægypt*, in the Wilderneſſe, in *Hamans* time, in other exigences. Others have fared well, while they waited on God; therefore we alſo will wait, and doubt not but to doe well enough, Pſal. 22. 4, 5. *Our Fathers truſted in thee; they truſted and thou didſt deliver them: They cryed unto thee, and were delivered; they truſted in thee and were not confounded.*

Thus fortifie your faith as much as ye can, and it will be a ſtrong fortifying of your ſpirits in all feares of evill. A ſtrong and healthy body getteth up a high hill farre better then a weakling can doe. If our faith were ſtronger, our hearts ſhould be more fixed and ſetled then they are. If it were the *full aſſurance of faith*, we ſhould not once doubt for all theſe terrours. Remember the *removing of mountaines*, and tranſplanting of trees into the midſt of the ſea; all by the power of faith: Onely beleeve, and all ſhall be poſſible.

Heb. 10. 22.

Mark 11. 23.

Other

Other Consequences of the point are these.

1. Be thankfull for this precious grace of faith, which is so usefull in these dangerous dayes; the staffe of thy life, the strength of thy soule, the fixing of thy poore trembling heart, the only light thou hast when round about is nothing but darkneſſe. A great and wonderfull gift thou receivedſt when the Lord gave thee faith, to beleeve in his Sonne and rest in promiſes. It is worth the having, though thou paſſedſt through the pikes, in duties of humiliation. It coſt ſome adoe to get faith; but when it is once had, it is a moſt bleſſed commodity: It ſtands thee in ſtead ever afterward, whatever ſad occaſions thou haſt. The Jaylor (though much caſt downe for a while, yet) *reioyced that he beleeved and all his houſhold.* Act. 16. 34. And thoſe primitive Beleevers, who were *pricked at the heart* in hearing of their great ſinne, *reioyced and praiſed God* for ſo great a mercy, *Acts* 2. 44, 47. Goe thou and doe

Be thankfull for the usefull grace of Faith.

doe likewise: We give thanks for lesser mercies then this: Or, what if the Lord give thee not riches, health, peace, and the like? Yet he gives that which is better, and countervailes all other defects, with infinite advantage on the eternall part.

Doe thy best to work faith in others.

II. If things goe thus, then doe all ye can to get faith into your children and friends; as ye desire they should have sound and hearty comfort in the evill day: Ye would not see them lye distracted, malancholie, drooping under their burden, taking indirect courses to help themselves. Now lay a good foundation, not onely in morall vertues, or religious duties, but goe higher; tell them of Christ, of the Covenant, the promises, sinne and guiltinesse, their need of a Saviour, and the like.

Ps. 112. 1. It is a great matter, to *feare God and delight greatly in his Commandements*: This Text is a promise to such persons; but note withall, it goeth higher, even to that soveraigne grace of faith; *His heart is*

fixed

fixed trusting in the Lord. And it was *by faith* that the old Beleevers did, suffered, or received those great matters, *Heb.* 11. Therefore in all thy instruction and discipline, still insinuate something for faith. Get that notion into their heads and hearts, *None but Christ, None but Christ.* verse 7. *Jo. Lambert.*

III. If it be so, then advance a faithfull Ministery, as the meanes whereby faith is bred, and thereby a ground laid for solid comfort in times of feare: Plant such a Ministery where it is wanting; cherish and maintaine it where it is: Pity them that want the Ordinance; pray they may have the Word of faith preached among them: *Pray the Lord of the Harvest, to send forth Labourers into his Harvest.* If rich, be at charges; if in authority, give countenance to a faith-breeding Ministery. This is the onely way for poore soules to be soundly comforted when their tryall commeth. Comfort stands not in a smattering knowledge, or a few good *Advance a faithfull Ministery, whereby faith is bestowed.* Mat. 9. 38

words, or saying over some good prayers, or the like; but if faith were bestowed into the heart, which alone can quicken a soule, otherwise dying. No grace nor vertue can knit a knot betweene God and the soul, but onely faith. Faith truly so called is of a lasting nature, whatever tryals there be; and of a triumphing nature, 1 Pet. 1.7, 8. *Beleeving, ye rejoice with joy unspeakable and full of glory.* And if so, how worthy are those pains, whereby faith is conveyed into the heart, and afterward confirmed?

Take faiths part against a faithlesse generation. 2 Pet. 1.1.

§ V. Ever commend, and stand in the magnifying of faith, which doth so good offices in the worst times. Call it a *precious faith*, much to be esteemed and prized: Endure not any word of disparagement to be cast upon it. There is a carnall generation of men and women, who doe much slight and villifie faith, as an ayrie Notion, a trifle, nothing in comparison of Charity and good works: Oh here is much adoe about faith,

these

these are our Solifidians, &c. Whereto I say;

First, neither charity nor works are any thing without faith, Heb. 11. 6. *without faith it is impossible to please God.* It is in Christ only, that we and our graces are accepted. No merit in charity, nor the works of it; onely in Christ they get acceptance: Yea, in faith it selfe is nothing meritorious; all the vertue and praise of it standeth in relation to Christ the Object. 1.

Secondly, It is faith that must uphold the heart in an evill time. When dangers be abroad, and feares come home to us, this is our anchor to be staid withall: We have seen how much is cast upon faith to doe in these sad plucks. What we have done in an holy way may be a comfort; but the streese of the businesse lyeth on this, how well we have beleeved, and what interest we have in Christ, Psal. 27. 13. *I had fainted unles I had beleeved to see the goodnesse of the Lord in the Land of the* 2.

living

living. And the comfort of the good we have done, comes in a se-
Heb. 10.4 condary consideration: In that ye did it to these, ye did it unto me. *By faith Abel* offered a better sacrifice them *Cain*.

3. *Fides sola justificat: sed fides quæ justificat, non est sola.*

Thirdly, faith ever will produce good works; as a good Tree good fruits. It *works by love*, Gal. 5.6. and love is a laborious thing, 1 Cor. 13.4.7. No fire without light and warmth, no faith without love and good works: Every branch in Christ bringeth forth good fruit.

4. Fourthly, it is a *Popish spirit*, that makes such a jumbling of faith and charity; which are ever to be *distinguished*, though not *separated*; Leave each his owne work and place, and both are glorious; and whereas other comparisons are *odious* these most. Or it is an *ignorant spirit*, which knows not what the maine tye is between God and a soule now fallen into sinne, nor how we come to God by Christ alone, and how we are justified freely by grace, which faith appro-

appropriateth: al our presēt adherence to God is by faith, hereafter by sight and fruition. Or lastly, it is a *prophane spirit*, of a man in love with his sinne or worldly vanities, all for a presēt enjoyment; he will not stay for his happinesse till hereafter as faith directeth: And to get a lively faith asketh more paines then he is willing to take; some adoe there is to try, examine, evidence, maintaine and increase faith, which the lazie Christian will never endure.

FINIS.

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